

## 2. The Super-emperor

SHUKA was unattached to the world around him :he was aware of the Immanent *Brahman* from the very moment of his birth, and he was steadily fixed in that awareness throughout life. He can be said to be the greatest *jnaani* (spiritualist) in history. Yet, he declared that the story of the *Leelas* (Divine sport) of Krishna, the *Saguna* (endowed with divine qualities) incarnation of the divine principle, gave him inexhaustible joy. He said that the Krishna-principle was beyond the ken of his analysis; it could only be experienced and tasted. No words can spell it out to another. Rasa (sweet essence)--that is the true characteristic of the Divine. He tastes inexplicably sweet, everything related to Him, concerned with Him. That is the reason why Shri Raamakrishna declared that he did not desire to merge in the Divine; he was content to taste the sweetness of the Divine.

This is the path of *Bhakti* (devotion). Through listening to the glories of the Lord, you become avid to praise Him; serve Him and His devotees, worship Him as if He is present before you, and be in His company all your life, with no other thought than that Joy. For such dedicated seekers all else will seem bitter and unattractive.

### **God gives *dharshan* to a sincere devotee**

There was a Sulthaan once who ruled over the region of Mathura, Brindhaavan and other places on the river Yamuna. During his reign the Emperor of Vijayanagar came on pilgrimage and stayed at Brindhaavan for some days. He paid homage to Krishna in the temple. The Sulthaan argued that he must have come so far only to pay respects to some one greater than himself. He was determined to see that One, come what may. So he went late one night and called out before the closed doors of the temple. "Who is inside?" He heard a voice which gave the reply, "Govind Mahaaraaj and Raadha Raani." The Sulthaan was now sure that there were two living persons inside, a Super-Emperor and His Super-Empress. He was filled with an agonising yearning to see the distinguished occupants of the Temple. He waited outside the door, without moving, without food or drink, for three full days. He was overcome with hunger and thirst; but he did not stir, for he was afraid the Imperial Couple may emerge any moment and he might miss the *dharshan* (sight).

That night, when the town was asleep, just before midnight Govindha Mahaaraaj and Raadha Raani emerged from the temple. They signed to him to follow them. They were magnificently dressed and had elaborately bejewelled headgear, necklaces, wristlets and ornaments for the hands and feet. They moved on until they reached the banks of the Yamuna, where thousands of *gopas* (cowherd boys) and *gopees* (cowherd girls) were gathered to welcome them. There was music and dance in the bright moonlight. Heavenly joy shone on every face. At 4 a.m. they returned to the temple and before they passed through the closed door, they gave into his hands the *kankanas* (bracelets) they wore on their wrists, for safe keeping! Before he could say anything they had gone.

### **Implicit faith in God gives unlimited Bliss**

A party of priests came along at that time, and seeing him, asked him, why he was standing there, and what he had in his hands. They had come to open the locks of the outer and inner doors and inaugurate the ceremonials of the day, with *Suprabhaatham* (awakening hymn) and *Nagarasankeerthan* (moving choirs). The Sulthaan said, "Govindha Mahaaraaj and Raadha Raani have just gone in; I was with them at the Yamuna bank from midnight till a few minutes

ago. They gave me these kankanas for safe keeping. I don't know why." They surmised he was a thief caught in the act and therefore, spinning a yarn; they bound him and beat him. But they found the locks unbroken; everything was intact. Only the idol of Krishna had no gold *kankanas!* They were convinced that the man outside was a great *bhaktha* (devotee), who had the unique vision of the lord. They honoured him and craved his pardon for the wrong perpetrated in ignorance. Such is the reward for sincere yearning; unlimited *aanandha* (bliss) can be earned through implicit faith in God.

*Prashaanthi Nilayam, 12-1-1968*